THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We are too apt to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice."—W. E. CHANNING.

No. 9, Vol. LXXIV. Thursday, February 29, 1912. Price One Penny.

CONVENTION OF CONFERENCE PRESIDENTS.

THE fourth Conference Presidents' Convention held in the British Mission convened in response to the call of President Clawson, at the Latter-day Saints' Church, Pitsmoor, Sheffield, on Thursday, February 22nd, 1912. There were present: President Rudger Clawson, of the European mission; Conference Presidents Albert T. Smith, of Birmingham; Joshua E. Salisbury, of Bristol; Bernard Parry, of Hull; Thatcher C. Jones, of Irish conference; Robert A. Brighton, of Leeds; Joel Richards, of Liverpool; James B. Walkley (incoming) and Joseph S McCann (retiring), of London; Lionel E. Williams, of Manchester; J. Eugene Lichfield, of Newcastle; Fletcher B. Hammond, of Norwich; Thomas S. Wheatley, of Nottingham; Willard Richards, of Scottish conference; Alma L. Riggs, of Sheffield; and Elder Hugh Ireland, associate editor of the *Millennial Star*.

The first session began at 10:30 a.m., by singing, "Come all ye sons of God." Prayer was offered by President Joel Richards. Singing, "Israel, Israel, God is calling." Elder Hugh Ireland was asked to act as secretary of the convention.

President Clawson expressed his pleasure at meeting with the conference presidents under such favorable auspices, in one of the places of worship owned by the Church. He felt that they were much favored in this respect. Many changes had taken place in the ranks of the presidents since their last convention. Only two now remained of those who were present at the first of these conventions, held two years ago, and eight of those present at this

convention had been appointed since the last one, six months ago. These changes showed the necessity of their meeting together in this capacity. They came together to fraternize, to hear reports as to what was being done in the different conferences, and to exchange views as to the best methods of accomplishing their work. It was a pleasure thus to meet together for this purpose. He (President Clawson) considered it eminently proper that the presidents should have a voice in the affairs of the mission. He would like to have a brief report from each of them as to the conditions in their conferences and the difficulties they had to meet. It was fitting that they should meet together before the semi-annual conferences began. They had no more important gatherings in the year than these presidents' conventions. They always gave to him new spirit and new hope. He trusted the brethren would all feel perfectly free and comfortable in these meetings.

In conclusion, President Clawson said—I trust that the Spirit of God will be with us, and that we will all receive blessing, instruction and comfort. I am feeling well and happy in the work of the Lord. My heart is with you, my brethren. I am happy to see you all looking so well. We are here to combat the powers of darkness. I bid you welcome to this convention. May God bless you, and be with you, and inspire your remarks during the day.

Reports from the conferences were then called for, and were given in the following order.

President Joseph S. McCann (retiring president London conference) said the presidents' conventions were the most enjoyable times of his mission. He would never forget the instructions he had received there. As he was soon to leave for Zion, he had been visiting the different branches he had labored in. He had been well received in them all. It was a good thing for the elders to re-visit their former fields of labor. This might seem a little thing, and was frequently overlooked; but it was important to bear it in mind, for good results followed. He appreciated the responsibility of a conference president. Things were going along smoothly in the London conference. Conditions were generally good. The Lord had blessed them by enabling them to secure suitable halls for the different branches to meet in. Every branch had now a hall, better and more comfortable than before. He was glad to be able to leave few difficulties to his successor in office. He considered it the duty of every retiring president to do that. Individuals may fail in their duty, but the work of the Lord will go on in spite of any neglect. During their missions they gained much experience. Their increased experience and intelligence would go with them into another world. He prayed that the Lord would bless the brethren, that they would be united in all things, and be enabled to do much good.

President Joel Richards (Liverpool) expressed his pleasure at meeting again in presidents' convention. He would never forget

the excellent meetings they had six months ago. The instructions received there had helped him very much in conducting the affairs of the conference. These conventions were very essential. The exchanging of ideas was helpful to all. During the winter less tracting was done than at other seasons. He thought this was a common condition. Had urged the elders to be prepared for more vigorous work when the good weather comes. The cotton lockout had a serious effect on the branches. Many of the saints were thrown out of work. The anti-"Mormon" pictures had been exhibited in some of the places where they had branches. They had done good rather than harm. Many investigators had come to the meetings as a result. They came to the meetings out of curiosity, and seemed much impressed with what they heard. Some were continuing to attend. There had been considerable sickness in the conference, and the administrations of the elders had been most successful. There were good prospects for baptisms in the near future. He felt much encouraged over the prospects. President Richards testified to miraculous healing, as a result of the administration of the elders and the prayers of the elders and saints on his behalf. Bore testimony that Joseph Smith was a true prophet of God, and that the work they were engaged in was the power of God unto salvation. He prayed that the Lord would bless them in their labors.

President Thomas S. Wheatley (Nottingham) said he had been helped very much in his work by the instructions he had received at previous conventions. As time went by he felt more and more the need of such meetings. There were many obstacles encountered in missionary life which could be considered at a presidents' convention better than in any other way. He felt that the health of the elders should be guarded very carefully. The climate here was very different from what they had been accustomed to. Two of the elders were in a serious condition. The Nottingham conference was in a good condition, financially and otherwise. There was an increased attendance at the meetings. The picture shows, with their false representations, had been in some of the towns. He had heard many comments thereon, and found that the majority of people condemn them as unjustified. The converts they had baptized were sincere. The prospects in the conference were bright for the coming year. Several baptisms would soon take place. It made his heart rejoice to see people investigate the gospel and become convinced of its truth. He felt there was need of great care in selecting companions for the elders. There were ten branches in the Nottingham conference. Thought they should not keep too many elders in the large cities, to the neglect of the smaller places. Testified to the truth of the gospel. Was glad that he had been honored by a call to come into the mission field, and hoped to prove faithful to his duty.

President F. B. Hammond (Norwich) was pleased to meet once

more with the conference presidents in convention. This was the fourth gathering of the kind he had attended. He rejoiced over his labors in the mission field. Had been much blessed of the Lord in his mission, and through all his life. He felt it a privilege to be a conference president. The Norwich conference extended over a million and a half of people. They had but twelve elders to cover that field. There was considerable opposition in some places. One minister paid a year's rent in advance in order to take one of their halls from them. But the result had been good. This act of intolerance displeased many people, causing them to investigate, and some had opened their homes for the holding of cottage meetings. As a result of the moving picture misrepresentations many new faces were seen at their meetings. The elders gave out tracts to those visiting the shows, and this had enabled them to get the truth before the people. Interest in the work was growing in Norwich. He had met and conversed with men of position and influence, many of them being business people. He had tracted some of the largest stores in the city, and had very seldom been turned down. Also visited the city officials and clerks, as well as clubs and manufactories. He had talked and given tracts to every minister he could reach. Many people in Norwich had heard the gospel. He knew the gospel was true and that Joseph Smith was a prophet of the living God. The Latter-day Saints taught the same gospel as was taught by the Savior and His apostles. Prayed that the Lord would bless them as His servants, and enable them to proclaim the truth in a spirit of love to their fellow-men.

The session closed by singing, "Earth with her ten thousand flowers." Benediction by President Robert A. Brighton.

The afternoon session commenced at 2: 30 o'clock. Singing, "We thank Thee, O God, for a prophet." Prayer by President James B. Walkley. Singing, "Come, listen to a prophet's voice."

President T. C. Jones (Irish conference) rejoiced in another opportunity to meet with the presidents and get the benefit of their ideas and experiences. Few people in the world have an opportunity of receiving instructions from an apostle of Jesus Christ, as we have. They had been doing well in Ireland lately. They were pushing the sale of the standard Church works, and were succeeding very well. He thought this work was sometimes neglected. They were pushing the Book of Mormon especially. The elders were all feeling well and were doing a good work. They were united in their labors. When we have the spirit of our mission we can get along under all conditions. They were following up their friends and investigators. Sometimes we think that to make friends is enough. If we are to get results, they must be followed up. The Irish people have strong religious tendencies, but are not easily persuaded to depart from the faith of their fathers. It is difficult to get converts in consequence of this. Those they had made, however, are worthy ones. They are required to bring forth

fruits worthy of repentance before being baptized. A good number of investigators attend the meetings. One convert was led to investigate the teachings through the agitation against them. Persecution usually turns out to be a blessing. The elders are scattered over a wide tract of country, some of them being three hundred miles apart. They had done a great amount of tracting. It was difficult to hold street meetings at this time of the year. They had held three during the present month. President Jones bore testimony to the truth of the gospel. Said the Lord had blessed him while in the mission field with His Spirit. He prayed that God would enable the presidents to set an example to the elders, and that they would all go back to their fields of labor feeling refreshed and strengthened.

A question was here asked as to outstanding accounts for the *Millennial Star*, and, after some discussion, it was moved and unanimously agreed that returning elders and emigrating saints be hereafter required to pay for the *Star* in advance.

President Clawson thanked the presidents and elders for their efforts in collecting outstanding accounts and congratulated them on the success they had attained. He said that every elder in the field should be encouraged to subscribe for the *Star*.

President Bernard Parry (Hull) was thankful for an opportunity to meet again in presidents' convention. He had received much benefit from the last one. He considered such meetings of the greatest importance to the conference presidents. There had been a good deal of sickness lately in the Hull conference. Some had been restored through the administration of the elders. The meetings were well attended, and they had quite a number of investigators. The prospects were good for baptisms. They expected to have some in a short time. They were trying to collect some outstanding accounts, and had succeeded in reducing the number of same. The anti-"Mormon" pictures had been exhibited in towns where two of their branches were. As in other places, they had led some to investigate and visit their meetings. During the winter less tracting was done than at other times. President Parry testified to the blessings he had received during his recent illness. He prayed that the Lord would bless the presidents and elders in all their labors, that they might be enabled to obtain the best results possible.

President Willard Richards (Scottish conference) considered it a privilege to meet with President Clawson and the conference presidents in convention. Conditions are different in the Scottish conference from what they are in the others. The elders are more widely separated. There are five branches, some of them being over a hundred and fifty miles apart. They had difficulty in getting suitable places for baptisms. They had very little persecution to bear in Scotland. The branches are generally in good condition. There are many investigators. Quite a number of educated

people are interested in our teachings. The elders feel to rejoice in their work. Owing to the scarcity of elders it had been necessary to close up some of the branches. The elders try to visit them occasionally and hold meetings. If they desired to make converts, it was very necessary to follow up investigators. Continuing, President Richards said he was enjoying his work in the ministry. He had been much benefited by the experience he had gained. He had a fuller understanding of the great purpose of life than he ever had before. He desired to acknowledge the kind and helpful counsels he had received from the president of the mission. Trusted that the blessing of the Lord would rest upon the conference presidents, that they might carry on the work successfully and be an example to the elders laboring under them.

President Albert T. Smith (Birmingham) was pleased to meet with the brethren in the capacity of a presidents' convention. He felt his weakness, but depended on the Spirit of the Lord to guide him. Had visited most of the branches in the Birmingham conference, and found the elders and saints were working unitedly to advance the work of the Lord. Some of the elders had been sick, but were now recovering. One of them had been very ill, and had been miraculously healed. The doctor who had been in attendance, on seeing the sudden change for the better, remarked, "Something strange; almost miraculous. I never saw anyone get better so quickly." It was a direct answer to the prayers of the elders and saints. He thought that sometimes people were baptized too soon. In addition to preaching the gospel in their meetings, it was well to explain the principles to the people in their homes. Some of the branches in the Birmingham conference had to be closed in consequence of the scarcity of elders. Some of the branches are without halls in which to meet. Cottage meetings were held in such places. But investigators do not so readily attend these. There were many investigators, but the scarcity of elders did not admit of their being followed up. He felt well in the work. Was grateful that he had been called to labor in these lands. Prayed that the blessing of the Lord would be with them in their convention.

President Joshua E. Salisbury (Bristol) said he realized the necessity of holding presidents' conventions. Was much pleased with what he had already heard at this one. He was happy that he had been counted worthy to come to this land as one of God's messengers, to assist in seeking out the honest in heart. Had only been in the presidency a short time, but was enjoying his labors very much. The elders and saints in the Bristol conference are united and trying to live their religion. The greater number of the elders are located in remote places. The anti-"Mormon" pictures had resulted, as usual, in bringing out a number of investigators to the meetings. The prospects are good throughout the conference. Some of the young members have borne their testimony

to ministers of other denominations, and are doing much good. The elders are laboring in some districts that have not been tracted for from fifteen to fifty years. They are meeting saints who have been isolated from branches of the Church for many years. President Salisbury, continuing, said he had been much blessed in his labors in the mission field, and felt encouraged in the work. He thanked God that his parents had joined the Church and emigrated to Zion. Joseph Smith was a true prophet and was inspired of God to begin this work. He prayed that the Spirit of the Lord would be with the presidents, that they would be united and equal to every duty.

The session closed by singing, "The time is far spent."

Benediction by President L. E. Williams.

(To be continued.)

PERSISTENT EFFORT.

Do not give up the ambition of becoming a useful factor in the progress of the world, nor resign to those who show greater natural ability? Be not deceived. What you call natural ability may turn out to be only a stumbling-block. Let us learn this great lesson, that nothing in this world counts like persistent and determined effort properly directed. The man from whom we shall hear in the future is not so much the man to whom things come easily as it is he who has a burning inspiration in life, and a courage to plod on against obstacles. Galton found that men who seem to have the element of greatness are not easily obstructed by environment. This element of greatness, then, is not particularly the ability to learn without much effort; but rather the power to conceive great things, the ambition that makes one stay by a thing. Geniuses work for what they get as well as others do; but, as a rule, they work more persistently, more single-mindedly. They are not distracted by irrelevant affairs so easily as are other men. They live in their work. It is possible for most any man to conceive some great purpose that shall dominate his life and make him one among a thousand, make him intellectually free. But such a purpose cannot come without some degree of persistent work. One's mind does not run far ahead of one's physical activities. The two are really different aspects of the same thing. —SELECTED.

DON'T whine! Take what comes, and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things. Strangle complaint with a laugh. A cheery laugh is good for the heart and brain, and clears the mist from the eyes of faith. Endure what needs must be endured; go bravely forward; die if you must, but don't whine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 29, 1912.

EDITORIAL.

"NO CROSS, NO CROWN."

To the lover of truth—one who is earnestly seeking the salvation of his soul—the principle of sacrifice appeals strongly. He early recognizes its redeeming power and willingly accepts it as a friendly but sure guide to God's favor. There are precious treasures of gold and silver hidden in the earth, but it requires a great sacrifice of time and means to get them out and convert them into a medium of exchange wherein they will become serviceable to mankind.

Those who seek eminence and skill in the professions or trades of the day, can only find it by patiently toiling along the rugged path of sacrifice. The farmer will fail in his worthy and commendable determination to subdue the earth and bring it into a high state of cultivation and fruitfulness if he ignores this all-important and essential principle. By the magic touch of sacrifice, as witnessed in the long hours given by distinguished scholars to profound thought and untiring research, the secrets of science and philosophy have been revealed to an appreciative world. The indomitable spirit of sacrifice has led men to venture far out upon the once unknown deep and to explore the so-called inaccessible places of the earth. Mountains of ice, which seemed well nigh insurmountable, stood between Captain Peary and the North Pole, but with admirable courage and unyielding determination he faced the difficulties ahead. He offered his life upon the altar of his great purpose and conquered. The otherwise impassable barriers gave way and he planted a standard—the standard of sacrifice—upon a point on the earth's surface which had been for centuries concealed from the eye of man.

The sacrifice of time and thought and continuous, persistent effort has brought to Mr. Edison, the electrical inventor, large rewards, and to the world many conveniences that were unknown to our forefathers.

Through this principle there were given to the world the steam engine, telegraphy, the telephone, the automobile, wireless telegraphy, and many labor-saving mechanical appliances which have lightened the burdens of men to an amazing extent. The tremen-

dous sacrifice of effort and even human life which are at present being given to the development of the aeroplane will, it seems certain, eventually result in the safe navigation of the "upper deep."

Surely the unconquerable spirit in man will bring this "wonder of wonders" to pass—and interesting and most delightful will be the day for our children when great ships will plow the air, moving swiftly, smoothly and noiselessly along, and deposit their precious burden of human freight at various points upon the bosom of mother earth below.

The principle of sacrifice is strongly emphasized in the Bible. There is no book within its precious lids but makes some reference to it. This will not appear strange when it is remembered that the salvation of mankind depends largely, if not altogether, upon it. The greatest sacrifice recorded in holy writ is that which was made by Jesus of Nazareth when He gave His life for the redemption of the world. "Greater love hath no man than this, that a man lay down his life for his friends," said the Savior. The far-reaching and all-comprehensive character of the atonement is voiced in the Lord's utterance as follows: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32.) How beautiful and consistent it is, and how strictly in harmony with every phase of His life that His gospel should be, as we know it is, a gospel of sacrifice. He did not promise His followers ease and comfort, with the friendship of the world. Their heritage was to be persecution and the hatred of the wicked. The path that must invariably be trodden by the disciples of the meek and lowly Nazarene is clearly outlined in the following impressive reference in the Book of Revelation: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of *great tribulation*, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 13, 14.)

It is well known that the former-day saints "waded through a sea of trouble," endured the reproaches of the world, encountered persecution on every side, and often met death in violent forms for the love of truth and the testimony of Jesus which burned within their souls. They regarded these things as essential to their mortal experience by furnishing an opportunity to demonstrate the sincerity of their motives and the dignity and power of their faith. In studying their lives and contemplating their glorious example, one is almost involuntarily led to say, "A religion that does not require of its votaries the sacrifice of all earthly things, even life itself, if need be, is totally without the power of salvation. It may at times bring some degree of comfort and hope, but will not save its adherents."

The experience of the Latter-day Saints is not greatly different from that of former-day saints. In fact it is exactly similar. Every

step taken by the Church of Jesus Christ of Latter-day Saints from the day of its organization in 1830 until the present hour is marked by sacrifice. Upon this principle the Saints founded some important and flourishing cities in the great Mississippi valley of the United States of America, but being driven out by the spirit of persecution, they crossed the plains into the Rocky Mountains, and there built up a great and mighty community a thousand miles from civilization. Upon this principle, in the days of their poverty, they erected six splendid temples at a great cost of time and means. Upon this principle, a school system has been inaugurated by the Latter-day Saints that commands the respect and even elicits the admiration of travelers. Upon this principle, two thousand missionaries are constantly kept in the field at their own expense, and, following the example of the Savior, actually preach the gospel and offer the world its privileges and blessings "without money and without price." It may here be stated with truth that this great Christian sect is held together and going forward with ever-increasing influence and enduring strength by the principle of sacrifice.

As the Church collectively and in its official capacity is profoundly affected by this wonderful principle, so is each individual member. All must be tested—every man and woman will be weighed in the balance of God's justice and love. Those who bring an acceptable offering to Him of a broken heart and a contrite spirit, who, having repented of their sins, enter the waters of baptism and submit to the laying on of hands of one in authority for the reception of the Holy Ghost, and who stoutly and fearlessly and unflinchingly thereafter through life carry the cross and bear the burden which this important step entails upon them—all such will be lifted up at the last day and be saved eternally in the kingdom of heaven. The following beautiful lines, kindly sent us by Elder Heber J. Grant, are highly inspirational, and are so timely and appropriate that the writer feels more than justified in using them as the concluding words of this editorial.

"THE CHANGED CROSS.

"It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife
And all the needful discipline of life.

"And, while I thought on these as given to me
My trial test of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

"And thus, no longer trusting to His might
Who says, 'We walk by faith, and not by sight,'
Doubting and almost yielding to despair,
The thought arose—My cross I cannot bear:

"Far heavier its weight must surely be
Than those of others which I daily see.
Oh! if I might another burden choose
Methinks I should not fear my crown to lose.

"A solemn silence reigned on all around;
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

"A moment's pause—and then a heavenly light
Beamed full upon my wondering raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

"Then one, more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me as I trembling lay
And, 'Follow me!' He said; 'I am the way.'

"Then speaking thus He led me far above,
And there beneath a canopy of love
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

"And one there was most beauteous to behold,
A little one with jewels set in gold.
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear:

"And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

"'This may not be,' I cried, and looked again
To see if there was any here could ease my pain;
But one by one I passed them slowly by
Till on a lovely one I cast my eye.

"Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined.
Wondering I gazed and still I wondered more
To think so many should have passed it o'er.

"But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair!
Sorrowing I said, 'This cross I may not bear.'

"And so it was with each and all around—
Not one to suit my need could there be found;
Weeping I laid each heavy burden down
As my Guide gently said, 'No cross, no crown.'

"At length to Him I raised my saddened heart;
He knew its sorrows, bade its doubts depart.
'Be not afraid,' He said, 'but trust in me!
My perfect love shall now be shown to thee.'

"And then with lightened eyes and willing feet
Again I turned my earthly cross to meet,
With forward footsteps turning not aside
For fear some hidden evil might betide;

"And there—in the prepared, appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form
With only words of love inscribed thereon.

"With thankfulness I raised it from the rest
And joyfully acknowledged it the best,
The only one of the many there
That I could feel was good for me to bear.

"And while I thus my chosen one confessed
I saw a heavenly brightness on it rest,
And as I bent my burden to sustain
I recognized my own old cross again.

"But oh! how different did it seem to be
Now I hard learned its preciousness to see!
No longer could I unbelieving say
Perhaps another is a better way.

"Ah no! henceforth my own desire shall be
That He who knows me best should choose for me;
And so, whate'er His love sees good to send,
I'll trust it's best because He knows the end."

RUDGER CLAWSON.

Change of Conference Dates.—The Hull conference will be held on April 21st, the Scottish conference on March 31st, the Liverpool conference on April 28th, and the Leeds conference on May 12th, instead of the dates announced in a recent issue.

PREDESTINATION.

THE question might well be asked, "Is there anything man can do to assist himself to gain eternal life?" If we are to take as true a doctrine taught by some of the learned and pious people of the age, we would be forced to answer the above question in the negative, and there would be no necessity of our trying to bring men and women unto Christ. To be absolutely fair, and to give proof that misrepresentation is not our purpose, please allow the insertion of a quotation from the Presbyterian Confession of Faith, chapter 3, section 1: "God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

If this doctrine be true, then surely it is impossible for man to err, because whatever he does is in accordance with the will of God and in keeping with the predestined plan set forth by Him

"from all eternity." According to this, no matter what a person does, it is in keeping with the holy mind and will of our Heavenly Father. If a man lies, it is God's will that he should do so; if he steals, God purposed that also, "from all eternity;" if it happens that a man kill his neighbor, God also ordained, not only ordained, but "unchangeably" ordained it even from the beginning—hence it fell to the lot of that individual to commit that crime, because God "unchangeably ordains whatsoever comes to pass." Then why should God punish that man for such an act? Not only was it in accordance with the "most holy counsel of his own will," but freely and unchangeably ordained that David should do the very thing for which he was cursed! Can we believe it? God has said: "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal." (Exodus 20: 13-16). As God has so plainly spoken, can it be true that He would compel men to go contrary to His commands? Such a thing would be inconsistent with God, and certainly incompatible with His character, especially when He threatens men with eternal punishment, if they are guilty. Is it not robbing Him of the divine attributes of mercy, justice, goodness and love, to say that He compels men to do certain things, and then because they do so, will subject them to eternal torture? "The Lord is righteous in all his ways, and holy in all his works." (Psalm 145: 17.) If such be the case, can the man who stains his garments with the blood of his neighbor take shelter under the doctrine that God has unchangeably ordained that he should kill his fellowman, and thus escape the penalty for such an act?

If God has unchangeably ordained every act, then there is no alternative but to accuse God of murder and every other crime that man in his sinful condition commits. I fail to see how God is not the author of what He predestines to take place. How is it possible for man to change God's unchangeable ordinance? Note also, according to this doctrine, that not *some* things are unchangeable, but "*whatsoever* cometh to pass"—in other words, everything. The doctrine of man's free agency is foreign to such a doctrine as this. God compels no man to keep His ordinances, but those who do not keep them will be visited by the merited punishment.

The Apostle Paul tells us in Romans 13: 1-2, that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." God said to Hezekiah, "Set thine house in order; for thou shalt die, and not live." (II. Kings 20: 1.) Here was a positive decree of God as to an event that did not take place at the appointed time, because God further states that "I will add unto thy days fifteen years." (II. Kings 20: 6.) Was not this decree changeable? For further decrees of God that were changed, see the following: Deut. 13: 3; 8: 2; Gen. 22: 1-12; Judges 2: 21-23; 3: 1-4. To harmonize the theory of absolute predestination with the word of God is entirely impossible.

Note the word of God through the prophet Jeremiah, as recorded in the eighteenth chapter, verses seven to ten. The law here applied to nations also applies to cities and individuals, as has been shown. Note especially, Jer. 7: 31 and Jer. 19: 5: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Now, if God fore-ordained everything, He also fore-ordained these things, for they came to pass; yet He says He did not command them, nor speak them, *neither came they into His mind.* Will some profound theologian kindly tell us how it is possible for God to "unchangeably ordain" all things that comes to pass, without some of them even entering His mind? I think the argument need not be pressed further.

The doctrine is clearly at variance with the Bible, with reason, with justice, and is also a reproach upon the character of our Heavenly Father.

Carlisle. P. H. SERVICE.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have been changed to 19 Herbert Street, Whitworth Park, Manchester.

Arrivals.—The following named missionaries for the European mission arrived February 26th, 1912, per s.s. *Corsican*:—Lawrence A. Wallace, Arthur Millecan, David H. Cannon, Salt Lake; David K. Udall, Jr., St. John's, Arizona; James M. Jones, Peterson, Utah.

Appointments.—The elders who arrived for the British mission, February 26th, 1912, have been appointed to labor in the following conferences:—James M. Jones, David H. Cannon, Birmingham: David K. Udall, Jr., London.

Baptisms.—A baptismal service was held at the Public Baths, Leicester (Nottingham conference), on Saturday, February 24th, 1912, when six persons were baptized—two from Nottingham and four from Leicester. President Thomas S. Wheatley and Elder Lawrence M. Brown officiated.

Relief Society Organized.—On Wednesday, February 7th, 1912, a Relief Society was organized in the Hucknall branch (Nottingham conference). The following sisters were chosen and sustained to act as officers: president, Mary Done; first counselor, Ruth Orton; second counselor, Mary Hayes; secretary, Annie Hayes; treasurer, Sarah Pears. A very good meeting was held and the sisters at

once showed that they had the work at heart. The sum of 9s. 8d. stood to their credit at the close of the meeting.

Successful Socials.—A farewell social was given at the Ethrington Street Hall, Gainsboro' (Hull conference), Wednesday evening, February 21st, 1912, in honor of Elder H. B. Harris, who is leaving shortly for his home in Zion. An interesting program was rendered, after which refreshments were served and games were indulged in. Elder Harris was presented with a handsome tie pin. All present joined in wishing him God-speed on his homeward journey.

A farewell social was held in the Glasgow branch (Scottish conference) on Thursday evening, February 15th, 1912, in honor of Elders M. S. Eccles, Joseph P. Burt, John C. Cairns and three of the saints, who are emigrating to Zion. A splendid program was rendered and a token of esteem was presented to each one departing.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIX.—Lazarus Restored to Life.

General reference: John 11: 1-57.

I. Introductory.

1. Bethany. (a) Town situated about two miles from Jerusalem, the Mount of Olives between (verses 18; compare Mark 11: 1; Luke 19: 29). (b) The home of Lazarus, Martha, and Mary (John 11: 1), all of whom were in close friendship with Jesus. "Jesus loved Martha, and her sister, and Lazarus." (c) The home of Simon the leper (Matt 26: 6: Mark 14: 3).
2. Jesus in retirement at Bethabara (John 10: 39, 40; compare 1: 28). (a) On account of the hostility of the Jews. (b) This retirement immediately followed the Feast of Dedication celebrated at Jerusalem (John 10: 22-42).

II. The Death of Lazarus.

1. His illness announced to Jesus.
2. Jesus delays the return to Bethany.
3. Jesus informs the disciples that Lazarus is dead.
4. Jesus meets the bereaved sisters. "*I am the resurrection and the life.*"

III. The Miracle.

1. The sepulchre opened.
2. The prayer offered by Jesus.
3. The command: "*Lazarus, come forth.*"

IV. Effect Produced on the People.

1. Many are led to believe on Jesus.
2. The Pharisees are alarmed and hold a council.
3. Caiaphas the High Priest prophecies that Jesus would die for the people.
4. The death of Jesus determined on.
5. He retires toward the wilderness.

Note: The raising of Lazarus, like the earlier miracles by which the daughter of Jairus (Luke 8: 41-56) and the son of the woman of Nain (Luke 7: 11-16) were restored to life, are not instances of the resurrection by which those who have died as mortal beings are raised to life with immortal bodies. See lesson 15.

DIED.

Gates.—At Coatbridge, near Glasgow (Scottish conference), February 14th, 1912, Mary D. Gates, wife of James Gates; born February 26th, 1868; baptized December 2nd, 1894.

Greenock.—At Southfield, Cramond Brig, Edinburgh branch (Scottish conference), February 16th, 1912, Ina Queen Greenock; born August 2nd, 1911; blessed by Elder Willard Richards, August 18th, 1911.

Hill.—February 10th, 1912, at Forest Dale, Salt Lake County, Utah, Hannah Elizabeth Hill, aged 62 years. Deceased was born at Croydon, Cambridgeshire, England, and was baptized into the Church in 1889, by Elder P. W. Baker. The same year the family emigrated to Utah. She lived and died a faithful Latter-day Saint.

McIlvane.—At Kells, Ireland, January 28th, 1912, Sister Margaret McIlvane, aged 81 years. Deceased was baptized September 12th, 1885, and has been a faithful member of the Church since that time. Funeral services were conducted by President T. C. Jones.

Owen.—At Walsall (Birmingham conference), February 1st, 1912, Sister Eliza Ann Owen; born December 29th, 1841; baptized July 29th, 1906, by Elder George Hilton. She died in full faith and fellowship of the Church.

Smith.—At Sheffield, February 2nd, 1912, Nora, the beloved daughter of Laurence and Rose Smith; born June 29th, 1908; blessed September 13th, 1908, by Elder T. Edgar Beard.

CONTENTS:

Convention of Conference Presidents 129
Persistent Effort 135
Editorial: "No Cross, no Crown" ... 136
Predestination 140
From the Mission Field 142
Sunday School Lesson for Theological Department 143

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.